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M1788
LUNCH/COFFEE
~~CHARDAVOGNE~~ BARN
SATURDAY, February 28, 1970
transcribed by Jim Huntington

SATURDAY LUNCH

Mr. Nyland: This time no birthdays—although I think there is a birthday, but it's more important. What is making the noise? Bill, is it you again?

Bill Hennigar: I just turned around.

Mr. Nyland: Oh. ~~O.K.~~ Okay, Bill. There are some chairs that should go to the repair shop, huh, Ernie? Ernie, could you find out where the ~~chairs~~ chairs are and eliminate them gradually? We had it last week the same way. You can't blame Bill, although I would like to. I don't need a chair to blame you, Bill.

But birthdays are not important now because there are two newcomers and tomorrow again some people from Chicago. It is the beginning of a different kind of way of cooperation, and we may as well face the fact that the Barn as a nucleus is more and more a drawing card. Curiosity and also for people who would really like to profit. Boston, of course, also will come here more and more, although they have their own problem in taking care of their members and also physical work. It's a question that comes up at different groups now, and one has to be very careful not to overemphasize it. Physical work is, of course, extremely useful, and when one has a nucleus and a nucleus you can touch like the Land in San Francisco, it, of course, becomes a point of attraction and a center. It does require a certain ~~amount~~ number of people who can maintain it. But there are, of course, because of the example that we have set here, different indications in other cities, like for instance Santa Fe or like Seattle, where there are no particular physical days as yet, and also there is the desire of starting something of their own which then the Group as a whole can own and has to

support. This is a difficult thing to start, because one cannot see what is going to happen, and it has to be really dependent on the amount of solidarity which there is in a Group to be able to make long range planning. And I say it is difficult because before that can be done there has to be a very definite knowledge among some people that there is something alive. When there is still discrepancies or difference of opinion, or not always seeing the Aim that one ought to see, one must not start as yet, although it is a kind of delectable, and it would be useful; it would also work the wrong way if it can not be maintained for a certain length of time. It is not necessary that one person takes the initiative. It can be that several will do it, but there has to be that esprit de corps among them, and when they start to grow then other people will follow, because most of us are followers anyhow. It's always a question of who will be leader or take responsibilities in a certain way and when that question comes up for certain people who feel that they want to become more responsible for Work, like we have as a problem here of course, to what extent do they then in that responsibility belong? And do they realize what is involved in it? Because a responsibility one can see and one can have a wish for it and when you feel you ought to belong you can have that wish. But you don't see what is involved until you are in it, and that is always the difficulty—that you start and that ~~often~~ sometimes after you are ready to give up. And it is exactly at that point ~~that~~ where it has to be maintained, because the responsibility when it is once taken by you has to be carried out to the bitter end. It is not "Roses, roses" to become responsible. It is a necessity which, of course, is required when any group gets together and that certain people then must take the leadership, the initiative, the responsibility for the maintenance of Work, even the division, the relationship with different people and different types, and particularly when they are taking that initiative, it is a difficult question how to communicate enthusiasm to them.

For instance, you have a meeting here and you come early in the morning on Saturday and Sunday. You come, of course, for a definite reason and you get through the snow and you try to be here early and on time, and, of course, it is right because that you feel is a necessity. But then when you do come and you sit and then you hear a few people who are responsible here, which we call the five, talk about work what has to be done. It has to be done in such a way that you are kindled in your wish to want to cooperate with it. And when that is not there it is very deadening. And it also has a result on the other people who perhaps are a little more timid, but who could be encouraged by the example of some of you. Perhaps you don't look at it that way. You think that coming to the Barn will provide it and simply being in the atmosphere that almost automatically you react to it. I don't think you do. I don't think it is in the Barn itself. The Barn impresses you when you can be impressed. ~~That~~ is not that strong that simply by ~~the~~ mere structure it will do that. It will do ~~that~~ when you have had experiences in the Barn, which then you are recalling by association when you come back. That is, when you come here on Saturdays or Sundays and you then remember how it was when you Worked, then something can be kindled in you which only needs a little spark from someone else to remind you that now is the time for the fire to start. And then you lit (light) up. That is, you change the pilot light into a real flame. It is still your responsibility to turn that petcock. It is not up to the Barn. It will give you immediately the atmosphere on which the flame can burn, because that's what the atmosphere is for, but you still have to be the one who does it and who wants it.

editing correction type both

The openness which you must have when you come, and it should stay with you the whole day, because it depends a great deal how you start out. When you are a little late already or when you are wishy-washy about it or just make it in time, it is ~~really not right. The~~

really not right. These kind of things like a day of a Saturday or a Sunday, when you want to devote yourself, your time and energy and part of your life to the furtherance of an ideal—one lives by such ideals during the week, hoping then that Saturday and Sunday, as I said the other week, something where you fill your ship with a cargo and where it is obtainable so that again for the next week you have different ways of perhaps meeting conditions in ordinary life. But again, when you do come, you have to be open to that possibility and really wish it. It is not only a matter of coming to the Barn because it is Saturday or Sunday or because you are in the habit. The habit has to be renewed constantly. If you don't do it, it becomes flat. That is, you are flat on your face sometimes because of too much habitual way of living.

A man has to stand up. A man has to be straight. He has to have his head looking sometimes up towards the clouds, towards the sky. Sometimes his head has to be down. Remember the First Obligatory. The head fulfills that particular position of reminding you what should be inside. The hands will give you a chance, because they go in three directions, to extract from the outside world that what you would like to receive. It is that kind of a Y, X, and Z axis in which you are the center, and your feet remind you constantly that regardless of the difficulty of shifting your weight from one foot to the other, you remain in contact with Mother Nature. That's the idea of the First Obligatory. Your head is up towards God. At times down towards yourself. At times to the right to make sure that no danger approaches you. Then to the left to make sure that ~~then~~ where you are going is also indicated by your own state that you do not wish to be affected by such things which can destroy you.

All of that has to be connected within oneself when one works here, when you come, when you have an Aim in mind and that when you leave that your Aim is at least partly fulfilled and that you have something within you that is then different from when you came. You have to be extremely selfish about that when you want to take in certain things which you feel you are entitled to. Because the Barn has an atmosphere, gives you a birthright when you live here to take from it whatever you can, because there is enough without disturbing anyone else. There is more than enough that you can take without being called selfish by taking away things from other people. As a matter of fact it is just the opposite; the more you take, the more other people can give you. The more you can take, the more they are willing to give you and take from you. It is increasing the possibility of an exchange instead of reducing it.

It is a certain level, of course. I call it enthusiasm. It is a wish quite logically belonging to what you want with your Life. It is something that can remind you that there is something much more worthwhile than just making a little effort here and there. This is a continuous effort, constantly being reminded, contantly seeing the Barn for whatever it is and wherever you then happen to work that there is still that image within you. You're here for a purpose. A community, you can call it, a group of people with an Aim, gradually extending further so that people from other places will want to come, because they want to receive something. Also, gradually, from here, if you have been fed enough and if you feel capable, that you also must go to other places to communicate with them, because that is the way you will be able to discharge your duty as having received something that was worthwhile for you and then it has to be given out in order to make sure that that what you retain is real.

We will talk about such things more and more because there will be more and more of that kind of influx, and again it is a question for yourself to see how you can maintain yourself in the presence of others - strangers, a little bit, more or

less, but at least the task you have. The task you have is exactly the same as when you consider the activities of the Barn in relation to outside life, all the time remembering that the cells with which you now are in a branch came originally from the roots in a tree. It is a growing process. It will develop more and more as we go along. More and more the responsibility laid on you can be changed into a result of benefit and profit to yourself. The more you can give, the more then you will receive. The more open you can be, the more God will want to come and help you. All the time try to remember you as a little world entering into a bigger world and finding a place. It is like a small circle trying to find a place in a larger circle. There are different ways by which the small circle can make contact with the larger circle. It can be inside of the periphery and it will rotate along the edge of the larger circle. That is the way sometimes power and energy is transferred. There are also places within the circle. There is only one place where it is real, that is the center. That is, the center of the small circle becomes the center of the large one, because then the movement of the large circle will help the movement of the small, and the movement and the influence will be direct instead of only through the circumference. We want to hunt for that center of the Barn to be able to connect with the center of one's own Life. If there is Life in the Barn, the Barn also has a Magnetic Center, because it has the potentiality of growth. It is also possible to set that life of the Barn free in the communication with the outside world through activities. It is possible that when one, at times, can realize that the Magnetic Center of oneself is the same as the Magnetic Center of the whole, of the whole of the Barn, of the whole of the Group, of the center of the Group as a whole, working together to find mutually what is of benefit to each one and leaving room, more than enough room, for each person to develop on his own.

I hope you have a good afternoon—digging, sawing, hammering, cleaning up, ~~wash~~ washing dishes, attending to the necessities wherever you happen to be—give your heart in it. Don't just let it be because you have to do it. Do it because you wish to do it. That will bring your life up, up to a certain level where it must be. If you are in such states every once in a while that it is difficult to find even your own life, just keep on going and begin and begin as much as you can to concentrate of all of you in that what you want to do, gradually Life will start. How do you think Life started to exist in the Universe? That is a problem, because so far we assume that it always has existed and it is quite easy to be the child of a father and mother, but it's entirely different to become the creator of one's own Life. That is the problem: how to create Life within you from that what is there, very small, but not attended to, to attend to it so that then it can grow out from Magnetic Center over the totality of your whole world of your own, so that a person starting out as an ordinary personality finally will find satisfaction in the Individuality which reaches through him, by means of him, towards the Lord God Almighty.

To a good afternoon. We'll play a little bit up stairs.

Saturday Coffee ****** (leave more space)

all copy Mr. Nyland: Am I in the right position? Should I sit closer?

Ron Chamberlain: Kneeling do Ed's according to his law.

all copy Mr. Nyland: Yah, Ed's law, that's what I was thinking about.

Ron C: I didn't notice it.

all copy Mr. Nyland: Now we are squared. It's nice to see some of the faces again.

Will we continue with last night, with questions? Is it sometimes better that by means of an introduction we talk a little, because that is sometimes difficult when you have a group and you come out from the field, even if you have coffee, you're not entirely adjusted to talk about something a little different or serious. And particularly when

when you as a group have no communication of that kind there is no solidarity in it. So that then when we start to ask questions, it's also a little individualistic. If, on the other hand, we talk just a little, then gradually the level can be united. That is one of the reasons why I suggest many times that one in groups III, where there are people anxious to learn a little bit more about Work, that one starts off by playing a tape or part of a tape. Then there is a level and one can meet, either on the questions discussed or whatever subject there were and gradually one becomes more a One-Unity. That is really the Aim when you have a group-to see that you see each other as all striving for one particular Aim, which, of course, is your Aim, and the Aims all meet in one Great Aim, a Great Aim of Totality of Life; emotionally, a Great Aim of having contact with a different level than we are used to on Earth or the possibility that whatever there is, one's inner Life, that that can meet.

Maybe you did have questions about your Work or about experiences you had this afternoon? So maybe you tell?

George Simich: Mr. Nyland, may I try to say something? May I try to say one my experience? Maybe it isn't experience so much as confession of my ignorance.

Mr. Nyland: I would say that is an experience.

George: Which come to me at the moment when I am ashamed of my pride, of my vanity which come at the moment when I realize that I depend on others, that I'm not independent from others as I thought. Which come at the moment when I begin to trust others, when I begin to learn how to work together with others and begin to share at moment when I with others. This moment when I'm not divided, when I am not split, when I'm able to include in my life and the life of others, when my mind and my feeling happen to agree with all these things what going through me and outside of me, at this moment I find that there is certain thing I never know before.

Mr. Nyland: I would agree, George, of saying that it is a confession of ignorance, but at the same time it also means that you have seen something or experienced something that could be very helpful. I think, of course, that it is right that when one discovers that there are also other people, and that the kind of an aim can be shared by such people, that then one could become more open to that. It depends a great deal how one was brought up and what kind of a person one is, because it's not always possible for someone to be open enough. If he is what we call a "lone wolf" he wants to find his way and he doesn't want to ask, and if that's the kind of a type, I think that there is a great deal that he can accumulate without even feeling the necessity of telling it to someone else. I think that, for some reason or other, either he comes to a conclusion that that what he wants to do by himself, he realizes that he cannot do everything by himself, that he then becomes dependent on some other source of information or the possibility of working things out with someone else or with different people, that then the result of such an experience is that it is as if a new world opens up, which he never knew before. So you can say that before that he is ignorant of something that exists. But then when he realizes that it can exist and can be of benefit, I think it's of great value for himself.

I think that in a very general way that each person by himself can ever find Heaven. He can come to very definite conclusions regarding his Life, but each person regardless of what he is, is always limited in his manifestations and limited in the way his mind and his feelings function. I do not know to what extent, even, that it is necessary that one must know about the existence of other manifestations in other people. But when it's a matter of trying to become more harmonious for oneself, there is very definitely a period of experimentation in which that what is ordinary life is expanded, and, although it is still within the framework of oneself, it has

never been used before. When one calls that the enlarging of one's world, then it is quite logical that within that kind of a world other people will appear and that they, having a similar Aim, can be useful to one because when there is an Aim which is far enough away for two or three people, so that they don't have to work together in the sense that they, on the same plane, meet - but that they can meet on a plane which is far enough away to eliminate many personal elements - that then when he starts and he realizes others are starting also, something else takes place in a person when he will allow then the experiences of someone else to enter into his own and thereby will enlarge his world.

We call it simply an Experimental period because there is then already a foundation established of what Work means for oneself. And it's partly that one wants to make sure that that what one knows is actually so. And when it is the experience also of other people, one is much more affirmed in the Aim that one has for oneself. It's also necessary to let the experiences of other people come into one to find out if one by oneself can enlarge one's own world with one's own experiences, and then it can be instigated by that ~~which~~ what I know of someone else. I think that there's a great difficulty involved in it, because if I hear from others what they experience and I consider that experience of great value and I haven't had it as yet, I will either try to imitate or, may become a little jealous, or there is also ~~the~~ a very great possibility of becoming hypocritical. The Experimental period for a man is not easy. He has to understand that he still will have limitations within the Experimental period. And it is only much later that he can come to ~~the~~ a conclusion that something else still is needed in order to make him much more harmonious, because he should become a man for all men, not just a few. And all men ~~has~~ have to include everyone that he happens to know, with whom he has a relation, and including then the enemies or those who have caused him difficulty or harm or who have become, because of life, ~~or are~~ obnoxious to him, that all of them must be

included for his own fulfillment of his life. And a man cannot be truly harmonious unless he knows about it and if possible can have experienced. The difficulty that ~~when~~ one is in an experimental period when one is limited to one's own framework still has to be overbridged by the creation of different conditions in which a man must then react in accordance with the conditions, and set in motion an entirely different set of available material within himself and a different way of how his attitude ~~his~~ posture and how his behavior should be.

Such a period we call the 'suffering period.' It is very much later because if one creates that kind of suffering, the chances are ~~that~~ when the "I" is not sufficiently grown up, that it will not exist then and that only the suffering will ~~remain~~ remain. But I believe that it is necessary for a person to have ultimately contact with practically everybody, and that then in meeting everybody, ~~and that then in meeting everybody~~ he will find an opportunity for his own life to develop further. The 'I' will grow much more in conditions ~~that~~ which are quite unfamiliar and also in conditions ~~that~~ which create a great deal of friction. So I wouldn't say ~~that~~ it is anything to be blamed for. It's a realization of a certain growth, when one starts to enlarge one's world or finds oneself in a world ~~that~~ which has been enlarged. The obligation is to continue with it and not to withdraw, but to continue with oneself in such conditions as well as one can, and to extract from it whatever is possible. For that I think it is very good.

George: Thank you, Mr. Nyland.

Mr. Nyland: It's interesting, you know my habit is not to allow silence in a group. Silence belongs to you when you are by yourself. When you are in a group there is an obligation of communicating. When a group like this exists, you have to help maintain the level. You must not continue to be dependent simply on someone else. You have to see if you can put it in words. It is not always sufficient to have it on you

face, although there are conditions of yourself in which your face is the only way which you can express an inner feeling. But at the same time when we apply life-in life-ordinary concepts of Work, you should have an afternoon filled with attempts, or you should have an afternoon filled with the realization of having missed many opportunities. You must not always remain too young and too immature. You have to have within yourself a real wish for wanting to grow, and there is no doubt that when you grow ~~that~~ you will have questions about obstacles in your life and not all such obstacles and experiences are so private that you have to keep it to yourself.

What is the disadvantage of such an attitude? In the first place that you profit by what someone else may do to which you're not entitled. I've compared it to a sponge which you soak up. It's quite all right for a little while and every once in a while. It is not always right. In the second place, when you don't find ~~some~~ anything that you could talk about or that you would wish to say, there is not enough aliveness of your inner Life in you. In the third place, if you have difficulty in communicating in the presence of others, you have to investigate for yourself why you are afraid or perhaps that you are ashamed. Work will not allow that. When Work is honest, there never is any shame. And when Work means for you the necessity that you have to have an answer, you must never have fear. If I want something and I really want it because I know that I need it, I will go after it. I will go in any direction, to the end of the world and come back again, because I'm after something that is necessary for me and it will include, at times, asking for the road, which road will lead to Infinity.

Yah.

Cindy Curry: Well, last night when you were talking, it really upset me, the things you were saying, because I thought that all week at last I was finding out what Work was. And I sat there and I knew that I didn't know anything and I thought that you

were trying to take something away from me and I was getting more upset and then I thought or then I realized that I was sitting there and that's all, and that nobody could never take that away from me.

Mr. Nyland: That's exactly what I was going to tell you. I cannot take you away.

Cindy: And then I realized that ever since and that I didn't know anything about Work or little 'I' and that I didn't know anything and it was all right and that I'm just alive.

Mr. Nyland: That's right and when you continue to be alive you will find out that you need a little help and then you will be forced even to create something that can help you because a person who remains alive and because of that is every once in a while upset and cannot always do what he wants to do or finds the end of a rope and does not know further where to go, he turns within. And in his inner Life, there is of course a certain disturbance, and when he continues wishing to find out what he can do, he will continue to contemplate that what is his heart and what takes place in his heart as the result of different influences of other parts of the body because they do influence one's heart. The mind influences it, the stomach influences it, all kinds of physical movements can influence one's heart, then one's heart will start to demand some clarity.

You see, you have to look at one's life as if all the different parts are connected and that when they are connected unconsciously they follow ordinary rules of physiology as that what belongs to the physical world. But when there is a Wish for oneself to enter into one's heart to see what is what, the heart then becomes part of one's inner Life and in one's inner Life many things are still not arranged well enough and the honesty will tell you that the arrangement is as yet not right. When one continues to consider oneself and continues to look within and sees whatever takes place in one's heart and, as a result, probably, having feelings or emotions of certain kinds—what-

ever [illegible] parts of the body tell you within yourself—you will see that there is a lack of something that you really would like to satisfy. This will lead any person who constantly remains serious and honest to an understanding of something that must exist not only [illegible] himself, but also in others, and that then the concept of Life becomes much clearer.

The clarity of life means that I see what I am in relation to other people, and if I continue to feel more deeply I see it as something that exists, not only in other people, but that it has to occupy a place in the totality of the Universe, one says, because that is almost the next step for one. Here we are on Earth and the next step is the Universe as a whole. Of course it's nonsense. It isn't the Universe. It's just a little bit outside the world in which we happen to live, but it also has a deeper meaning, that whenever the world is now considered it becomes a part of something much and much larger. And when I talked last night about stars, about that what is really the expanse of the Universe in which the stars are little points of light, and I talked about what is written in-between the stars in the space of the Universe, that then this takes place within one's heart, and in one's heart one comes to the realization that simply existing is quite acceptable, but by itself it is not enough and then one is compelled to seek further.

Keep on coming back to the fact that you exist and then venture out into different directions away from your heart, to see how far you dare to go. I won't take anything away from you, Cindy.

Cindy: You can't.

Mr. Nyland: No. Now we can talk about it: what is more important—that I cannot or that I don't wish [illegible].

Cindy: I always was alive.

Mr. Nyland: You know what...

Cindy: I mean, always have been alive, but I didn't know it.

Mr. Nyland: Yes, and that is your own.

Now you have to speak because I cannot see your arms and whatever.

Jim Huntington: Mr. Nyland?

Mr. Nyland: Yah.

Jim: About the question I asked last week. I've tried to apply what you said about moving when I found myself in very strong states and with this I've found a lot. Directly concerning Work, I can relate one thing specifically that happened in Movements last week during the Pointing Dervish. I was in a very strong state and it was a difficult movement; some parts we were doing for the first time, and it was almost like a release from that state, and my body was able to do the movement very easily. And there was something very definitely with me and from that I understood more clearly what you meant about, regardless of the state there is something moving, alive in terms of the body.

Mr. Nyland: Didn't you talk about the same question Thursday evening?

Jim: I wasn't at the meeting Thursday.

Mr. Nyland: I thought there was a similar question at that time.

If one is in Movements, it of course requires a great activity, but also perhaps not a great activity but a very exact activity, and a concentration of one's ordinary mind to do it right. Also that in listening to music there is a relationship between the music and your movement, and that when one hears it one becomes intense, wishing and giving attention then to the different parts of the body that have to be moved. It does require a great deal of energy and I would be very careful about saying that at that time I could Work better. It think it is much more exact to say that you were in a very definite state of uplift, or of a state of really increased alertness and attention, because don't forget that when we talk about Work, we talk about really such an extremely difficult kind of thing. The difficulty is always that I say that I start out by some kind of Observation process and then when I start to realize the existence of myself

and doing movements and movements ~~happening to be~~ being but a little unusual, of course it draws my attention almost automatically. It is a tremendous step to be able to say that I'm neutral to my movements, and that is really, as far as Work is concerned, is required.

Jim : But what was this other — it was very unusual.

Mr. Nyland: Of course unusual, I admit it. It is unusual as a state and an experience I mentioned that the other day. When was it? Last night, I think. It's a very good state. But do not, as yet, call it Work. All right? That's all I mean. As long as we can agree on that.

I think it can lead to Work. It can also prepare you for Work. It is better that after one has done a strenuous movement and you feel exhilarated, that is a good time to Work, but during movements it is very difficult to divide your energies and ~~your~~ attention because they are so completely different. You see, in Movements I have my mind directing my body and I wish it to be correct. And, of course, then my mind, that part which directs such movements, is completely identified with the movements of the body. That is one particular current that takes place and that is the reason ~~that~~ why I start to do movements if I want to do them well, but Work requires exactly the opposite, because then there is another part of my mind which has to consider myself impartially, and it is if I cannot be identified with any kind of movement of myself ~~and~~ than only the fact that that part of my mind knows that the movement takes place, which simply means that something alive is there, and the 'I' is only interested in that fact, because I have to learn ~~to know~~ what it is to be intellectual, purely intellectua without interference ~~with~~ & any kind of an identification. That's why I say it is difficult. because I don't want to say it is impossible, and at times it can actually happen just as an accidental something but that is not as yet Work. Work is always that the accidental happening is directed in such a way that the accidentality is eliminated.

That it is the result of my Wish of wanting something to be conscious about myself. It is a very definite something that I wish to create as separate from me, and although I may have a certain idea of something as if separated from me, that separation from me in an unconscious state is not at all active in the sense that an 'I' is active. It just happens to be separated. It has no activity on its own. There is an enormous difference between divisions which can take place in a man in an unconscious state, even up to the point of schizophrenics, but that what then is separated, both are still unconscious and remain that way, until after a little while they are united again. The result of Work on oneself is the creation of something which is definitely conscious and different, and the maintenance of that what is unconscious and always the same.

Dick Layman: Mr. Nyland?

Mr. Nyland: Yeah? Yah?

Layman: I'm not sure if this is just a confusion of words, only, or what. If I make an effort which is combining the three centers—there are several things that I don't understand. One, I don't see that I have created something. Two, it seems to go down, which in rereading the answer when I last asked about it, that seems to be a level of Being is involved there.

Mr. Nyland: Maybe we can just talk about that. If I know that I exist and that I consist of three different kind of parts, which are functioning different, in a different way to the outside world, I'm not describing at that time how far they are developed I only make a statement that they exist and that they are functioning. I think that one part is sufficiently acquainted with another part functioning in a certain way and that the totality of myself when I say this part and the other part existing, that the relation between the three is that they know of each other and they are, to some extent, even attached to each other. By that I mean that when I have a thought and a

feeling and it is expressed in a form of activity there is, of course, a relationship between my body as it acts and whatever that thought or feeling was. Now I get the idea that I want to be complete, or that I would like to unify myself as much as I can. I don't create Unity. I just make the three parts function together. You see, they still remain heterogenous; that is, they are not mixing. They cannot give up their own identity, but are only in close proximity, as it were. And they are united then only in the Aim which all three pursue. They don't lose their identity at all, but they are forcing their attention on one particular point, which I then, I want to call that the result of a Unity of myself in wishing to accomplish that what I am engaged in.

The second reason that I cannot really use it than only giving me the indication of how it might be if, at such a time, this kind of Unity could go over into homogeneous Unity, that then the effort which I have to make has to be quite similar, but the ingredients I would use are different, because then in the fusion process in order to make the homogeneity exist, and the result should be a real Unit—the requirement is that in that Unity the component parts have disappeared. And so I am in a different state as it were—and that, of course, I call 'the state of fusion or of harmony'. But I do call the beginning, when it is still heterogeneous, the existence of a certain level of Being, where that what I am doing is now reinforced by the three working together.

It is a partnership in that case; it is a corporation in the second case. If you know the difference, in a partnership there are constantly equal values if the partners are equal. Or there are at least certain sections which remain as sections, even, let's say, in a partnership of two. It may be 49 and 51 of percentages of interest. But when it's a corporation, all parts have become one in the corporation itself. Not that they are so completely homogeneous, that they have lost their interest in having shares, which for all are equal, or having no shares at all, but the identity of themselves are already a little bit more effaced. In the real fusion process it is like the three as units before, and I call them 'component parts,' for some reason or other, and one attributes it to the realization of 'I' existing, wishing then this Unity to exist for 'I's own purposes,

that then the process is becoming homogeneous from heterogeneous. It is explained in simply saying that that what is now a component part merges with that what is another component part and the third, and that then the final result is a Unit which has entirely different properties and not at all any more of any of the component parts. In that kind of fusion I lose my mind and I lose my feeling. I also lose the fact of physical existence because I don't know it in the regular sense. In its place there is an Awareness of an existence ~~because I don't know it in the regular sense. In its place~~ of a unit which is now homogeneous. This, of course, is a higher level of being because whenever this homogeneity exists and no more component parts, I've gone over from an unconscious state of the three parts into the conscious state of the Oneness.

So when you want to talk about Being and a level, there are, of course, different gradations in that what is still joined together, and what then contributes as the three parts whatever their own development was, and if one is a little bit more developed the being will take on more the coloration of that what predominates. But when there is actual the fusion, it does not matter how much each one has contributed because the final result is a Unit.

Judith: But I don't see how that connects with something called an 'I' observing my manifestations...

MR. NYLAND: No. No, it doesn't because if the question of observing the manifestations belongs entirely to an unconscious world connecting oneself in this kind of Wish in which there is a mind trying to function in a different way regarding the body and then receiving facts which are absolute in character does not give a level of a being to a man until that what has been the accumulation of such facts has affected his component parts and have grown out further. So it is not reached by simply putting them together and making them function as if they are one. ~~and the fusion to is quite late~~

It is only in the possibility when the totality of that what is developed as physical or emotional or intellectual has grown up to a certain point where a fusion actually can take place, and the fusion is quite late in the development of a man, because it depends a great deal on his Consciousness and his Conscience. And when they are still infantile, all that one can do is to approximate the condition by bringing them together as closely as possible, but there is no particular reason to fusion, because the 'I' is not sufficiently developed to create the fusion. You understand what I mean by that?

Student: Yes.

Mr. NYLAND: The attempts of Work are mostly unconscious. I say, of course, that I want to have an Objective Faculty, but there is a constant Wish on the part of my self which is definitely unconscious, but wishing for something that could become Conscious. And then for a moment, and ~~then~~ for a certain length of time if possible, it remains still the unconscious state performing an activity in the direction of Work, and hoping that in doing this that there is an accumulation of data which then becomes helpful for the further growth of a man. But when one starts to Work, and even if I say there is an Objective Faculty, it is so small to start with and it will take such a long time before it really starts to develop, and it is so seldom that there is even a Unity of purpose in all three, when all three are connected together in the attempt of Work, that even that particular condition created for oneself in a Wish for Unity is not at all created in any sense of a real Unity. It is only a replica indicating more or less how it ought to be, and, as such, it is a symbol without being reality.

Student: Nicole: Mr. Nyland. → 3 lines → Chabert

MR. NYLAND: Yah.

Nicole: When I Work on myself....

MR. NYLAND: You have to speak louder because... Yah, tell.

Nicole: When I Work on myself there is an emotion in me, which gives me a stronger Wish and gives me some kind of heat giving energy. And when I stop and ~~when~~ I try to Wake Up, this emotion helps me all the time, What seems, to a certain point. At that point I am like suspended without being able to go further, and it seems at that point the energy is not pure enough, I mean the emotion, to help me to have an 'I' Aware of me. How can I purify my emotional state?

Mr. NYLAND: I think it is a process that only takes place gradually and you ~~can~~ might say that 'practice makes perfect.' One starts with what one has and one tries to purify as much of the Wish as one can. One says, It is the highest I now can conceive of or at least that I am capable of. I start to Work with that and try also to create to the best of my ability. What I create is already something that is a little ephemeral and imaginary, but at least it has the possibility of a chance of survival. When I continue in that kind of an attempt to give this 'I' the beginning of a Reality which is related to the existence of my body and the existence of Life within my body, I take manifestations, of course, which are simple, and I would like this 'I' to have Wake Up. It is not that I Wake Up, that is, I myself as a personality. I am, you might say, present to an 'I' which is Awake, and by trying to make this 'I' function as well as I can in an Objective sense, I make that what is my mind, that place of my mind where I wish 'I' to be, I wish that to have a relationship in an Observation process with a part of my body. And I want to continue with my Wish to create that 'I', and then the three parts as centers of myself are then One in relation to that Aim, not one by themselves, as I said a little while ago. They're not as yet that kind of a Unit, but they represent a dynamic quality of Aliveness of myself engaged in the Wish to receive facts of an absolute Truth.

If one continues with this and accumulates such Facts, and such Facts then being mental of a certain character are also deposited in the memory, there is a possibility when a man starts to consider, then, what he is and compares the Facts

which he has of himself remembering them, that then he must place more value on the facts which are - let's call them more neutral or more Objective. It is in that kind of a process that one gradually understands what it is how to continue to purify one's Wish. Because this is more and more the accumulation of Facts which are irrefutable - I call it - about which no question can exist, which will give me a truthful statement about myself. And because of this my Wish also will become purer, because it has dealings with something which already is a little more pure. And the process of rotation of, from the mind to the physical Center to one's Heart to the mind to the physical Center to one's Heart — you can describe it as a triangle. You can describe it also as a circle in which an equilateral triangle is inscribed like a Enneagram, the points nine, and three and six. And that one travels along the circumference, or sometimes one travels along the edges of the triangle in order to have a straighter road.

You see, the Enneagram indicates, when one goes from nine to three, that there are two possibilities. One is along the circumference which is the outer world. One is the direct line, part of the triangle, which is the indirect route. The outer world takes care of what we simply call sub-centers and certain steps, and, of course, the one, four, two, eight, five, seven is dependent on the circumference, but by that what takes place between nine and three is a road of one's inner Life and the development of one's Self.

The purification takes place simultaneously with the trouble with the travel-- on the circumference, and one's inner Life traveling on the straight line. And that is what exactly takes place in the constant repetition of the attempts, that it is like - I usually call it a fractionation process. I start with a substance which is not pure and the many impurities have to be removed, and I know that the impurities will stay behind when I boil the substance, that I'm interested in, off. That even the solids will, of course, not be distilled. But that what may be liquid, if I start with that - may be mixed with many different kinds of liquids, mixed, then, but of a different

kind of boiling point. So when I put a flame under it, that what has the lowest boiling point will boil off first. I may be interested in that what has a higher boiling point because I would consider that pure. So I start to boil off whatever is the low boiling point and I have a residue which is then left in the flask. I take that by itself without, now, the presence of the substances of a lower boiling point, and I start to heat it and again I get a certain fraction of it which now is much closer to the boiling point I'm interested in, and I keep on fractionating this. The substance becomes less and less in quantity, but the quality becomes more and more and better, and this is what one calls, then, 'quintessence' - when the boiling has taken place five times, and the fractionation process and the distillation has been carried on for five times.

What one does with Work is to increase this five quintessence into thousandfold times of fractionating. It is simply because one cannot control the conditions in which the process of Consciousness and the direction of such a road is indicated sufficiently, because it is surrounded by such tremendous amount of ballast that one doesn't want, that it takes a long time to free oneself from it. But by the continuation of that kind of a process of wishing to Work and the creation, all three become more pure in that process, and I constantly Work the next time around with a substance which is a little purer. And finally I reach the conclusion that it is not necessary anymore to travel on the circumference but I can now go the straight line between nine and three and six and returning to nine.

That is really what a man wishes when he starts out on that road, but he has to have a great deal of patience, and with that he must also know that the accomplishments even if the wish for the creation of 'I' does not mean that the maturity of 'I' is reached overnight. Many, many, many times a person has to make

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attempts. Many times against certain odds and obstacles. Many times renewing his effort. Many times trying to apply it in different conditions to see in which conditions the crystallization, the fractionation, and the distillation process can be more efficient. One must find out for oneself how fast maybe it can become pure, but the measure for the purity cannot be there ~~but~~ ther only in the substance which is left, and which then, because of its different kind of a quality, gives one the sense that Work has been successful.

I say it a little differently. If as a result of Work, I notice that I become more sensitive, not only sensible - I said that the other day, because that belongs to the physical body - but sensitive, which is an emotional quality, and essentially correct, which really could belong to the purity of thought. Then when one discovers that the world in which one lives has changed color and that the purity of the color has been deepened, I called it some time ago the 'chroma' - the depth of the color, that it has really gained in intensity. That although the outside appearance may still be the color, that what is the depth will give the total volume of energy within a color.

But many times we don't see the colors; we see only gray. Gray is a very strange kind of a color because it is a mixture of black and white. And the gray, also, has different gradations, closer to white, light gray; closer to dark, dark gray, almost black. And our process on the circumference of the Enneagram is to discover the processes of gray colors. The real colors are on the triangle. The grayness for me simply means that gradually out of that what I now experience as a gray color, more light seems to appear in the grayness, and then the grayness approaches a light, which is closer to white. That I get away from the dark side of my life and that I reach something that I call light in the sense of white light in which then, when it is white and no blackness is mixed with it. The resultant of that whiteness means for me that

all colors of my life have become one, and that the octave of my light has been telescoped into one point.

Don't be impatient. There is so much that one must learn and so much one has to get acquainted with, and so much that one has to work with, which is not at all sharp enough. By that again I mean it is not at all adjusted to travel on the road to Consciousness. And it will take - and it must take - without fail, a long time of application. But there is a definite relief that one has at certain times. I've said before like one climbs a mountain that you turn around and you see you have reached a certain height, but the altitude may not be agreeable as yet because it is too thin or too fine. Perhaps one says, 'Not enough atmosphere, not enough air. Maybe a little bit too ethereal! But the wish for wanting to continue on the road between black and white is the desire to make out of the gray color of my unconscious state a white color of that what belongs to my Consciousness and Conscience. That is the purification which will take place by gradually eliminating the blackness and by letting the whiteness survive.

Michael Near: Mr. Nyland...

MR. NYLAND: Yah?

Michael: In relation to impatience, I've been confronted recently with the necessity of making certain decisions for myself about occupation and relationships. And I find that I don't have the scope or the perspective on myself to make what I could feel confident is a truly conscientious decision. And yet at the same time I feel that there's a certain machinery of how the events occur in my life over which I have absolutely no influence. It's a growing realization somewhat like the travelers on the road to Emmaus where I see it out of the corner of my eye as sort of a fatalism in just the ordinary affairs of my life. And yet when I confront it directly it disappears. I feel like either I'm extremely

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confused or else I'm in between two places where I can't enter one, yet I have absolutely no faith in the other. And I really don't know what to do about it.

MR. NYLAND: Of course, Mike, it's a very unfortunate place to be in. That is, neither one nor the other. It is really an in between place. It is like when you cross a river you are in mid-stream and you don't see one or the other side of the river anymore. It is, I say, unfortunate. I think also it is unavoidable. It would be very nice if the river would be just a little brook that you could simply jump over and there you would be on the other side in the country of Consciousness. I would love very much in making decisions to know exactly what I should do, But one is still in an unconscious state regarding the thoughts about them, and it is not really necessary to be so conscientious in the sense of Objectivity.

I think that many problems still must be solved by ordinary unconscious means. I would like to put a little salt in it to make it more palatable and I would call that, of course, a little bit of a conscious or conscientious effect; but the majority of the attention that I have has to go in the realization 'what is this that I'm involved in? let me make the best of whatever I can up to the point where my vision or my insight fails me.' Each person, Mike, has limitations, and he has to come to a point where it becomes confusing, because he cannot get out of it. But that's exactly the reason that he has to consider it in order to get to the greatest possible understanding within the limitations of himself.

In the first place he is limited in his mind and in his feelings. In the second place he is limited in the facts which are given to him. In the third ~~place~~ he does not know what laws will apply in the future, because the process of extrapolation is not clear for him. And naturally he is up against it. When one does not know what to do and no decision has to be made, don't make one. Continue in exactly the same way until there is more clarity. If a decision has to be made and there is a deadline, you have to consider all the facts that

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you know and consider them all as influencing your particular decision. Not all the factors are equal in value. When you want to weigh them and you have to ponder about them and there are pros and cons, you may need time for such a consideration. You may need, sometimes, sleeping on them. I said some time ago - put it all under your pillow and maybe the next morning you will be wiser. Maybe one has to wait until a certain insight appears, or perhaps intuition, or perhaps when one prays for it that there is a voice of God which can tell. But I don't want to mix too much of our ordinary terminology of conscious and conscientious life and inner Life with processes which belong to the outer world only and can and should be settled by such outer world laws and energies. I really, if I'm conscientious, I must not bring the Lord into it every time. There is a German saying - 'lass der lieben Herr Gott ausser dem Spass' - leave God out of the joke. I have no right to use anything of a higher kind of a nature and different energy, particularly when it has been purified and should be used for only purified conditions, to use it for that what is a little bit crude and a little bit more - let's call it 'carnal'- because that is where the decisions have been made and should be made - on Earth - and it is an earthly problem. I can approach it for myself, as much as I can Work, as much as I can understand of myself what I am. I can pray for insight and I can really wait my time until I actually have some information which seems to be right; but then when I have made up my mind, I go ahead. That is what I can do on Earth and then I must hope for the best, because I'm not with such questions going to Heaven. I stay on Earth, but I will make the best possible attempt to be as good a man as I can be.

Mike Near: The problem is that I have--it's such a growing sense of the futility of the decision-making process. I mean it's...

MR. NYLAND: No, Mike, it isn't that. You start to make little statements for

yourself, dividing the problem up in different parts. And you nibble at it and you start already to solve certain parts without touching the others. If you want to remain active in it, that what still ~~remains~~ has to be decided afterwards will then ~~still~~ have a chance to be decided when you have already a little more information, helping to clarify the problem as a whole. Don't take it as a big chunk. Just start nibbling and do certain things in the direction, and gradually it will become much clearer of what you ought to do.

Did I hear that thing? And it is the end. Then it is the end.

I'll see you tomorrow, I hope. Have a good evening. Don't spoil - don't allow too much of just ordinary life to enter into your inner Life if you don't wish it, if something of your inner Life exists and you want to keep it pure. Don't be in a hurry to return to the outer world too soon.

Goodnight.

END TAPE

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